

PEACE

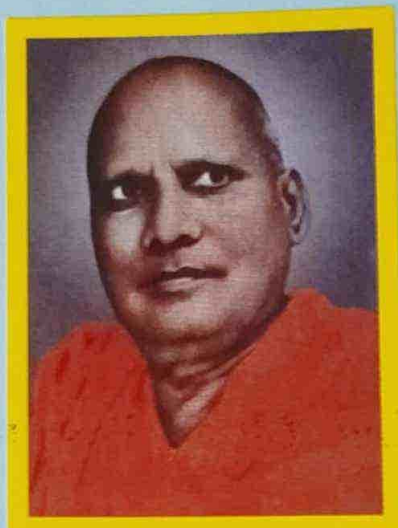
A Quarterly Spiritual Magazine with a Message for universal Brotherhood

October 2023 - December 2023



Pranavodhanuh Sharohyatma Brahmatallakshya Muchyate !

Apramattena Veddavyam Sharavat Tanmayo Bhavet !!



H.H. Sri Swami Omkar
1895 - 1982

Adorable Presence !

Thou who art within and without,
Above and below and all around.

Thou who art interpenetrating the very cells of our being,

Thou who art the Eye of our eyes
the Ear of our ears,
the Heart of our hearts
the Mind of our minds,
the Breath of our breaths,
the Life of our lives, and
the Soul of our souls.

Bless us, dear God, to be aware of
Thy presence now and here.
This is all that we ask of Thee!

May all be aware of Thy Presence
in the East and the West
and the North and the South!
May peace and Goodwill abide among individuals,
as well as communities and nations!
This is our earnest Prayer.

May Peace be unto all!
Aum Santi! Santi! Santi!

- Swami Omkar

Repeat this Prayer for your Peace as well as World Peace



Ekam Sat Vipra Bahudha Vadanti
God is One, men call Him, by Various Names
PEACE

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CHRISTMAS PRAYER

Sister Sushila Devi

Jesus Christ, O! Perfect Life
Of this world of sin and strife,
Beneath Thy yoke with burden light,
Teach us Dharma, true and right!

CHRISTMAS MEDITATION

Sister Sushila Devi

The Savior Jesus Christ was earnest and God-fearing since tender childhood, and after His Baptismal Initiation beheld 'heaven's rent asunder' or with the sudden oncoming of the Universal Vision and Cosmic Sense, all the planes unveiled. Like a snowy dove the illumination of the Most High descended, whose all-pervading Voice Jesus heard, saying the words that gave Him Unction or Christed Him. *'Thou art My Well-Beloved Son whom I am well pleased! Ointed with Love, United with Wisdom, Ointed with Power Holy One went forth to minister, after a forty- day and forty-night vigil in the desert, alone with His Father.* His Life was ever an example of perfect purity and virtue.

May all who wish to minister to mankind, meditate on this Life of Holy Unction, Love, Wisdom and Peace, and follow in His shining footsteps!

Jesus said to her : "I am the Resurrection and the life. Whoever believes in me, even though he has died, he shall live. And everyone who lives and believes in me shall not die for eternity. Do you believe this?". She said to him "Certainly, Lord. I have believed that you are the Christ, the son of the living God, who has come into this World. - John 11:25-27

CHRISTMAS MESSAGE

SWAMI OMKAR

This is the Christmas season, and all the periodicals, magazines, monthly, weekly and daily journals are filled with Christmas thoughts. I do not desire now to add any more to the already existing literature on Christmas. But my soul craves to express the true spirit of Christmas, to give out the message of Christ and thus to share my love with all the lovers, devotees and worshippers of Christ.

In the first place, Christmas or the birth of Christ need not be confined to Christians only. When we come to know that a true Christmas is a state of spiritual awakening, a matter of rebirth, individual regaining his Divine Heritage, namely Christ-consciousness, then we will realize that Christmas is our common property, and all of us have a right to be happy. Thus, realizing the Kingdom of Heaven within ourselves, we become universal.

What is the message of Christmas? It is that of the new-born Christ? It is the message of Cosmic-consciousness. It is the message of universal love.

As often repeated a Christ is needed to understand a Christ. A Buddha is needed to comprehend a Buddha. A Krishna is needed to recognize a Krishna.

Hence to assimilate the message of Christ let us all transform ourselves into emblems of Christ, at least for the time being, let us all endeavor to know that the mind that was in Christ is in us also. Now let the Christ-mind manifest itself. Let us be still and listen to the message of Christmas.

We do not need the words that are repeated over and over again. Away, with all statements, quotations, aphorisms and expositions that lack the spirit of Christ. We have need of hearing something original, unique and inspiring.

Dear readers of "Peace"! How many of us are weary with the mundane life? How many of us are preparing to go to Him, loving our neighbors, as we love ourselves? How many of us are worshipping Him, in serving our needy brethren? There are many who crave to enter His kingdom but they want to do so without love in their hearts. Can we reach Christ having bitterness, racial hatred, and religious intolerance? Only the pure in heart, can attain to these heights. Only those who are filled with Universal Love can reach the loving Christ.

Although Christ is repeating unceasingly His tender words "Come unto me all ye that labor and are heavy laden, and I will give you rest," waiting for us, at the very portals of our hearts, how is it very few of us are able to reach and realize Him? Ah! It is because, there is a great price to be paid to enter into the Kingdom of Heaven.

This price is no other than the expression of love towards our fellowmen. But love is absent where selfishness reigns. It expresses or manifests only in selflessness. It is not enough to love our own friends and relatives. It is not enough to love those of our particular church and creed. It is not even enough to love our country. Christ demands from us undivided love towards the whole of humanity, for one all are God's children. It is only those, that can love the wide world as their home and its people as their own sisters and brothers who are allowed into the fold of "CHRIST".

In the wilderness of the world, it is no wonder that many a wearied soul recalls these words so full of pathos. "He came unto his own and his own received him not." How long shall we deny Him, neglecting our neighbors? How long shall we oppress Him, crushing the poor famished laborers? How long shall we crucify Him, filled with ignorance of duality, binding Him to a name and form? How long shall, we fetter Him to a religion or a nation? How long shall we ignore His Omnipresence by failing to see Him, in other religions and nations? Let Him say now, "I CAME UNTO

MY OWN, AND MY OWN RECEIVED ME." May the whole of humanity receive Him with open arms.

Is not the Christmas season a proper time to receive Him? Are we not to commemorate His birthday, by allowing ourselves to merge in the common welfare of the world? My heart aches for those poor deluded politicians, statesmen, and the so-called benefactors of mankind, calling themselves the followers of blessed Christ. Who are busy in celebrating Christmas with sumptuous, lavish banquets, ignoring the Christ within?

Is this Christmas? Where is the presence of Christ? Where is His spirit? Where is Christ consciousness? What is Christmas without Christ consciousness?

We try to be happy at the expense of others. We want to win and succeed, oppressing the weak and helpless, we want to be wealthy depriving the poor man of his crust of dry bread. In spite of all this injustice, inequality and bitterness, the world is busy in preparing for the celebration of Christmas. Ah! Do you think that Christ can be deluded? Can anyone deceive God, the all-wise and the all-seeing? Is it not high time to practice the noble precepts of the Sermon on the Mount, before we engage ourselves in the Christmas celebrations?

The world is in need of Peace. It is badly in need of the Spirit of Christmas and the Love of Christ. It needs reawakening in every corner.

The saving power of this world is only in Christ Spirit. It lies only in manifesting His Love. Impending wars can be prevented, by practicing His teachings even now. It is not yet too late; Christmas alone is the best time to work for the world's Peace.

It is the proper season to sow the seeds of love among the members of all religions and nations. It is the bounden duty of all representatives of Christ, irrespective of the differences in the sects and creeds, to propagate the message of Peace. Some may say: - are we not giving out messages of Peace and good-will from

their pulpits? Are we not teaching and preaching fiery sermons every week? Yes, all homage be unto them for doing their part. Yet it needs more than mere sermons and lectures.

Peace is a moving power. It is a living force. It is the only Reality. It can be felt and expressed by Christ like souls. We need no more futile Peace conference. We need only a few more souls who can walk in the foot-prints of Christ.

If we are the well-wishers of humanity, if we want Peace and harmony among the nations, it is time for us, especially for all lovers of Christ, to preach no more empty sermons on Peace, to write no more lifeless essays on World Peace, but to save that energy, for the manifestation of Peace, consciously in thought, word and deed in our very lives.

When we can feel Peace within, we can express it without. The destiny of humanity lies also in the hands of the ruling powers of the world. As they are the representatives of the people, it is the duty of every king and monarch, every ruler and president, to strive to walk in the footprints of Christ to bring about world Peace, first manifesting Peace within themselves.

Can there be anything more glorious both for the church and the state other than to express this spirit and love of Christ at this happy Christmas tide? Let us not make our Christmas a mockery lacking in the true spirit of Christ.

Once again, I raise my voice to repeat that the Spirit of Christ is nothing but Universal Love. The message of Christmas is nothing but Peace and Goodwill among all the nations. It has nothing to do with the exchange of Christmas cards, gifts, restless activities and heavy dinners. It is a living disgrace and mockery to the Spirit of Christ to busy ourselves with non-essentials, forgetting the Soul of Christmas which is the essential Truth.

Dear Beloved Readers of "Peace"! shall we celebrate our Christmas now by sincerely feeling Christ's Presence in our hearts? Let us celebrate it by loving our neighbors as ourselves and by serving the Lord who comes to us in cold and hunger. Let us commemorate

this Christmas by practicing the noble precepts of the Sermon on the Mount and by glorifying the golden rule, for the good of ourselves and the world at large. May this Christmas be a Christmas of Cosmic consciousness, Universal Love and Infinite Peace for one and all.

Now let us pray: -

Oh, Indwelling Presence, Adorations be unto Thee! Thou who art in the form of Muslim, Hindu, Chinese, Japanese, Jew and Christian, nay- the manifested and the unmanifested!

As Thou art the universal heart-throb of the world, help us to attune ourselves with Thee, recognizing Thee in everyone. Lift our vision, remove the scales of duality, racial pride and false patriotism. Bless us to open our hearts to Thy encircling Glory and to stretch our hands to take Thy children of all nations and religions into our fond embrace.

Above all, on this sacred day, may every cell in our beings be awakened and our lives dedicated to the service of Thy children. May the message of this Christmas be the worship of Thee in Thy Universal Form, and may nothing but floods of Love, streams of Peace, and rivers of harmony ever flow and inundate the whole universe is our common prayer!

May Peace and Good-will abide in the hearts of all in the name of the new born Christ for ever and ever! Amen.

Om! Om! Om!



★ A mountain is composed of tiny grains of earth. The ocean is made up of tiny drops of water. Even so, life is but an endless series of little details, actions, speeches, and thoughts. And the consequences whether good or bad of even the least of them are far-reaching.

★ Desire is poverty. Desire is the greatest impurity of the mind. Desire is the motive force for action. Desire in the mind is the real impurity. Even a spark of desire is a very great evil.

-SWAMI SIVANANDA

THE QUARREL OF BIRDS WITH THE OCEAN

SWAMI OMKAR

*Two birds were quarreling with the ocean,
That had washed away their egg, "We shall dry up all your waters,
If you don't give it back!"
Drop by drop they carried the waters,
Till the ocean returned the egg,
With patience you will be winning,
Your aim, in whatever you lack.*

There is another really interesting story, about a quarrel of a pair of little birds, with the powerful ocean. It seems the female bird was laying its eggs in the sands of the sea, within the reach of the ebb and the flow of the tide. The eggs were getting washed away by the waves of the ocean. So, the little birds became furious with the ocean, and declared war on it. They said, if their eggs were not returned to them, they would dry up the waters of the ocean. The ocean smiled, and murmured "GO AHEAD, with all your might."

The little birds began to carry the water from the ocean in their tiny beaks, and empty it on the land. The story goes on to tell us that all the other birds joined in their good cause, because of their right cause, and even the king of birds, GARUDA, joined them. The ocean then got afraid, and returned their tiny eggs with an apology. Such should be the patience to realize the Goal of Life. Success always belongs to the just, the patient, and the righteous.

OM TAT SAT OM

("COSMIC FLASHES")



DEVI DURGA

DEVI DURGA has emerged from blue to-day
Enthralling all Her devotees who at Her lotus feet pray
Victory of good over evil she does symbolize
In a unique form She in Her Powerful Form does rise
Durga Mata ki Jai.... Each & every one shouts in Joy
Universe is happy to get the Divine Vision this day,
Riding a Lion She comes to kill Mahisha.... The demon
Glory be unto Her- may She lead us from darkness to dawn
As a kind & Loving Mother may she ever
Keep us under Her shield & protection

-Sadananda Mohanty

LIFE AND LIGHT

G. RAMAMURTI

Sometimes it is dim, other times it is bright,
The Effulgent Light
It matters little whether it is dim or bright,
None the less it is the Eternal Light;
Total darkness wild
Terrifies the child in man
But ban the darkness with a light however dim
And you realize Him
He, It or I are words mere
They are the same to the seer
Who realizes the goal?
And knows all have a role
Significant to play
Along the way of life and death
In sorrow and mirth.

HEAVEN IS WITHIN YOU

JOHN M WATKINS

May I help you in this chapter by giving you some little experience of my own? I think you know that the passing from the earth plane is different for almost every individual, and is entirely what each one makes it. The birth into real life should be exactly like an awakening on a beautiful morning when the dawn is stealing over the land, touching everything with a purity and freshness belonging only to the first hours of the day. It is meant that we should open our eyes and see God everywhere; just this simple, homely, all-familiar awakening into harmony and peace. God grant that you all may begin this experience where you are, and then you will enter more fully into reality, when that which is in part shall be done away.

The consciousness of God is stealing over the earth, touching all things into purity and truth by its burning, glowing love. The fire descends and ascends, as revealed to you in the symbolic sacrifice of Abel. All things are revealed to you in your Scriptures. Man has made this book the medium of interpretation wherein God reveals wisdom. If you only knew, you could read God in every inspired work, but the Bible is your rich and hallowed treasure. In this ancient story you find the eternal truth of the two in One, the place of meeting- a place of sacrifice. Read carefully.

I passed into the plane of realities gently. My transition was entirely unexpected by my friends. For this I thank God, as my dear ones were spared the cruel anticipation and dread of separation. This was a great help to me, as I soon found I could comfort and help them to something of my joy. This we can all do. What we cannot do is to rid of you of false beliefs. This you must do for yourselves. You can never lose your own, here or hereafter. More than that, you find that your own is greater; your circle wider, your loved ones infinitely more beautiful and even more familiar, for there is nothing strange in love.

Rejoice! Have no fear. Fear is the cloud that dims the spiritual vision. The angels came to say "Fear not." Fear would keep you from all that is good. It is nothing more than an emanation from the material sense, and can be dispelled in an instant by the perfect love. Man is rising out of the fear of the evil, the fear of God, the fear of man. The truth will set you free from all that separates man from God.

The very heathen are seeking God by the lowliest worship, for in their worship is aspiration. I discovered this when freed from the body. I was slow to comprehend that I had passed through the experience called death to find myself a living and breathing soul, never so much alive as then. It was too much for me. I felt overwhelmed by the reality and the unlimited sense of things slowly dawning upon me. Was it a delicious dream? You see, much of my false belief clung to me. I had expected a great, a tremendous change in personality. I forgot that Jesus showed His hands and His feet; the same Jesus. How slow we are to believe; but when we are ready to learn, we forget all error and ignorance and enter quickly into truth which is our own.

Bless and thank God for the knowledge of the wholeness and unity of the race. I tell you there is nothing lost into which God has breathed the breath of life. I thought also that I had not surely gone to Heaven, for I did not seem to be in any place. I had a new understanding, a fresh living consciousness of God. My eyes could see. The scales had fallen from my inner vision, and love seemed the very breath of being. It was too much to enter into. Then it was as though I slept. Oh! How can I tell of the awakening? Such an awakening will be yours too! The best and highest I had ever imagined was realized, the deepest longing of my nature satisfied, my purest thought answered. Spiritual truths were no longer in some far distance, but a part of my very self. This had always been; the only change that had come about was my unclouded consciousness of God. Now you see why I give you my personal experience that you may know that Heaven is indeed within.

It was as if I had just begun real life. I was a child with everything to learn, and from then till now the unfoldment has never ceased. Ever fresh visions, wider horizons, reaching after a richer satisfaction, to find God is without beginning and without end. Love never rests in enjoyment of itself. Love must pour itself out, and a longing came to me to help those who were coming along the road I had travelled. Oh! To tell them something of the indwelling Christ. We love you all, and long to show you what you possess. I want you to understand that there is no separation between us. We are interior inhabitants, but there are other interpenetrating states of existence. Of them I will not speak now.

It is a great joy to be able to reach you with these thoughts. You need not wait for Heaven. God-Heaven- the whole of good is yours now. Christ is God incarnate and dwells within your heart, so near that the feeblest whisper is heard, aye, before you speak. He hears and answers, for He is behind all thought and speech. He also fills all space.



- ★ Stand on your own feet. Do not imitate! Rely on yourself! See with your own eyes! And keep your mind open! No truth is alien to man. Welcome Truth from whatever quarter it comes! Then may you go singing on the way of life.
- ★ Most of us appear to be "awake," yet are we in "slumber"-not aware of the Divine Reality that is around us.
- ★ Concentrate on the Heart! It is a mirror in which you may behold the Face of Love. But the mirror is soiled, is greased, and the reflection of the Beloved is blurred. Cleanse the mirror of your Heart. Wipe away the impurities which stain the Heart. The one great source of impurities is "ego". "self". When the ego is annihilated, the Face of the Beloved is seen shining in the mirror of the Heart.

T.L. VASWANI

STORY OF A POOR BRAHMIN

(Highest Self-Sacrifice)

SWAMI SIVANANDA

King Yudhishtira performed a great Yajna after the battle of Kurukshetra was over. He gave very rich presents to priests and poor people. All people were greatly astonished at the grandeur of this magnanimous sacrifice. They exclaimed with joy: "We have never seen such a glorious Yajna in the annals of the world's history. Glory to Yudhishtira! Glory to Arjuna! Glory to the Pandavas and Draupadi!"

A small mongoose appeared on the scene. Half of his body was golden and the other half was brown. He rolled on the ground where the Yajna was performed. He then exclaimed with sorrow: "This is no Yajna at all. Why do you praise this sacrifice in such strong terms? You are all hypocrites and liars." They replied; "What! You silly mongoose! Have you not realized the glory of this Maha-Yajna? Thousands of poor people have become very rich. Millions of people were sumptuously fed. Clothes, jewels etc., were distributed in abundance. The world has never witnessed such a wonderful sacrifice. Get thee gone, O miserable wretch! O foolish mongoose!" the mongoose replied: "My dear sirs, don't be annoyed at me unnecessarily. Just hear my words with patience. There was a poor Brahmin in a small village. He lived in a small hut with his wife, son, and daughter-in-law. There was a great famine. The whole family suffered for months. They were starving for days together. One day the poor man bought some rice and dal. When they were ready to take their meals, they heard a voice at their door. The Brahmin opened the door and found a guest. He said: "O venerable guest, come inside. Take your seat and take your food." He gave his portion of food. The guest said: "Sir, my hunger is not satisfied. I am starving for the last fifteen days." The wife said to the husband: "Here is my share. Kindly give him this portion of food. I am thy Ardhangini. It is my

duty to share with you the weal and woe of life. The Sastras and Smritis declare like this emphatically." The guest ate this portion also. But still his hunger was not satisfied. The son said: "Dear father, I must do my duty to my father. Otherwise, people will call me a bastard. I must please you in the fulfillment of your sweet wish. Give him my share also." The guest ate this and yet he was not satisfied. The son's wife said: "O Venerable father-in-law, you all have performed the greatest self-sacrifice. I must also join in this Yajna. Then only I will justify my existence. Kindly give him my portion also." The guest ate this portion and was fully satisfied. He blessed the poor Brahmin and his family and departed with great joy. These four persons died of starvation on the same day. A few grains of rice were found on the ground. I rolled my body on those particles. Half of my body became golden. Since then, I have been travelling all over the world to find out another Yajna like that. Nowhere I have found one. Nowhere the other half of the body has been turned into gold. This sacrifice of Yudhishtira has not turned the other half of the body into gold. This is the reason why I say this is no sacrifice at all. Have you understood my point well? Don't become angry. Truth can never hurt the feelings of others." The priests and the other people who enjoyed the Yajna of Raja Yudhishtira were put to shame. They hung down their heads in shame.

Mark here the glory of the poor Brahmin and his remarkable spirit of self-sacrifice! He is the ideal householder. He is the ideal Karma-Yogi. He reached the same state as that of a Brahma-Jnani or a Raja Yogi.

★ The fetters of the heart are broken, all doubts are solved, and all his karmas are destroyed when He who is high and low is known.

SWAMI SIVANANDA

THAT INSIGNIA OF AUTHORITY

SRI RAMAKRISHNA PARAMAHAMSA

At Kamarpukur there is a small lake called the Haldarpukur. Certain people used to befoul its banks every day. Others who came there in the morning to bathe would abuse the offenders loudly. But the next morning they would find the same thing. The nuisance didn't stop. The villagers finally informed the authorities about it. A constable was sent, who put up a notice on the bank which read, 'Commit no nuisance'. This stopped the miscreants at once.

To teach others, one must have a badge of authority; otherwise teaching becomes a mockery. A man who is himself ignorant starts out to teach others- like the blind leading the blind! Instead of doing good, such teaching does harm. After the realization of God, one obtains an inner vision. Only then can one diagnose a person's malady and give instruction.

ONE CANNOT TEACH OTHERS WITHOUT RECEIVING COMMISSION FROM GOD.

There is no harm in teaching others if the preacher has a commission from the Lord. Nobody can confound a preacher who teaches people after receiving the command of God. Getting a ray of light from the goddess of learning, a man becomes so powerful that before him scholars seem mere earthworms.

What will a man accomplish by mere lectures without the commission from God? Once a Brahmin preacher said in course of his sermon, 'Friends, how much I used to drink!' and so on. Hearing this people began to whisper among themselves. 'What is this fool saying? He used to drink.' Now these words produced a very unfavorable effect. This shows that preaching cannot bring a good result unless it comes from a good man.

A high Government official from Bansal once said to me, "Sir, if you begin the work of preaching, I too shall gird my loins." I told

him the story of people's dirtying the bank of the Haldarpukur and of its being stopped only when a constable, armed with authority from the Government, put up a notice prohibiting it.

So, I say, a worthless man may talk his head off preaching, and yet he will produce no effect. But people will listen to him if he is armed with a badge of authority from God. One cannot teach others without the commission from God. A teacher of men must have great power. There's many a Hanumanpuri in Calcutta. It is with them that you will have to wrestle.

- ★ A wrong thought binds. A right thought liberates. Therefore, think rightly and attain freedom. Unfold the occult powers hidden within you by understanding and realizing the powers of the mind.
- ★ Always do good to others. Be selfless. Mentally remove everything and be free. This is the direct way to Moksha or salvation.
- ★ Love expects no reward. Love knows no fear. Love Divine gives, does not demand. Love thinks no evil; imputes no motive. To love is to share and serve.
- ★ Ahimsa is not mere negative non-injury. It is positive, cosmic love. It is the development of a mental attitude in which hatred is replaced by love. Ahimsa is true sacrifice. Ahimsa is forgiveness. Ahimsa is Sakti (power). Ahimsa is true strength.
- ★ The harder the struggle, the more glorious the triumph. Self-realization demands very great struggle.
- ★ Look within. Within you is the hidden God. Within you is the Immortal Soul. Within you is the inexhaustible spiritual treasure. Within you is the ocean of Bliss. Look within for the happiness which you have sought in vain.

SWAMI SIVANANDA

Maharshi's Message and Its Pragmatic Value

Rao Sahib M. D. SAGANE

An attempt was made to explain Maharshi's philosophy and teachings here. It is not proposed to write more as what Maharshi says, revolves round the pivotal 'I' and the quest 'who am I'. Questions like Bramha and Maya, God or no God, Fate and Free-will cannot arise or stand in the light of his main sermon. In fact, there can be no question or problem which will not find solution in it.

The above sounds cut, dry and theoretical and grates on ears, as it were. We, men of the world, want to know the ways and means which will help us effectively in the conduct of our mundane life, before we can think of higher things. What shall we do with 'I' when there is not enough food or money, not to speak of comforts and other amenities of life? And in any case, we cannot lead a hard life or make a renouncement as Maharshi did. Our minds are vexed and perplexed! It will be a sweet surprise for many to be informed that Maharshi wants to help us in our mundane circumstances. He comes to lighten the heavy burden of our Samsar and make our life easy and comfortable.

Maharshi does not want to put us to any trouble whatever. He does not desire any to leave Samsar; rather he wants that everyone should stick to it and carry it on efficiently. For that he does not even hurt our notions about God, worship etc., What he teaches is that we should meditate a little, even for a few minutes, if we can not afford an hour or so. We should meditate on 'I' and pursue the quest 'who am I?' if the mental or internal inquiry about 'I' be not possible for some, simple attention to 'I' or even a mental repetition of it is sufficient. And that will help us not only in our ascent to higher planes, but in the conduct of our mundane life also. It will help us in the daily routine as well as in the difficult problems of life. In short it will make us happy and prosperous, taking us through the various vicissitudes of changing life.

How this happens pertains to the sphere of Mysticism. But that happens so is a fact. According to Maharshi's teachings, meditation on 'I', the Self sets up a current of thought. It brings into being a set of vibrations which lasts not only for the period of meditation, but thereafter also. It is there when we eat, drink, work or sleep. It becomes a power with regular and frequent meditation. The power is, of course, our own- of the 'I' within us. That power or that energy is available for use in our physical, mental or spiritual activities. It brushes up mind, illumines intellect, intensifies will, and ushers in fresh strength and courage. It unfolds new abilities, new lights and new values. It grows steadily with the intensification of meditation. It is this power which helps us in the conduct of our life. It makes life-passage easy removing obstacles if any, and crowns efforts with success. In the beginning one has to invoke it, as it were, for utilization. After a time, this seems hardly necessary. Sooner or later a stage comes, when it works automatically, producing happy and appropriate results.

The automatic or voluntary working of the power is really a spontaneous manifestation of the Infinite Conscious Existence. And this, of course, pertains to the stage of Self-realization. That stage, however, appears to be an impossibility for many of us. No, that stage every one of us is sure to attain. It is our heritage and our birth-right. None may, therefore, be in despair. However painful or miserable our life may be and however great sinners some of us may be, there is hope for everyone. And that hope is given by Maharshi's inspiring message. If we but listen to it, we can certainly make life worth living, cheerful and comfortable. And while helping ourselves we can also help the mankind in general.

The point is to make a beginning in right earnest. If we bestow a few minutes on Self-realization, the infinite power residing unknown within us, within our very being, manifests and works wonders. Beginnings and their results are always small. But if we persist a little in spite of seeming failures, they will gather momentum. In course of time, not very long, we shall be amazed

at their volume and intensity, and above all the astounding power to affect men and things. With the dynamic help and inspiration that they give we shall feel transported, as it were, to a different world altogether, a world which is wonderful, and though real, was till now shrouded in mystery. Our life then turns into an unceasing flow of perpetual bliss and happiness. Such is the bright hope given by Maharshi's glorious message of 'who am I?'

Maharshi's message is not restrictive of other Sadhanas, all that is conducive to or accelerative of the goal in view are worth attention. The following may be cited by way of instance.

1. Strict adherence to truth, purity and honesty in thought, word and action.
2. Unbounded faith in oneself or in some deity or revered personage.
3. Love for all. Hate for none. At least love for some.

4. Moderation in food, drink, pleasures, efforts or exertions. The above four principles are or should form the basis for any path. Each of them creates a power by itself, however difficult or distressing they may appear to some persons for some time. Without them success in the objective is not possible. Maharshi's mystic message is unique and glorious. The path shown by it is short and straight. Anybody anywhere on it stands to gain a lot of mundane as well as spiritual spheres. Let us follow it, now and in right earnest. And if we, one and all, follow it sincerely we shall achieve not only the individual good but also the good of the whole humanity, which is the ultimate goal of Maharshi's glorious message. For, it will make us feel 'I am not at all different from you and the rest of humanity.' Every one of us will consider himself as essentially the same as the rest of humanity. Thereby we shall get the realistic experience of one life, one soul and one spirit pulsating through us all and through the whole Universe; we shall all experience unity amongst diversity. There will, therefore, be no cause for conflicts including wars. It will be all love and peace, which essentially means all happiness!

The Way to Realization

(The Parrot and the Sage)

SWAMI RAMA TIRTHA

At a certain meeting in India wise men were there, very wise men were present, and sacred texts from the Hindu Scriptures were being recited, and when explained by the savants, one of the audiences, at the time when the meeting was about to dissolve, spoke about a certain sage who had come to the town, and was living on the bank of the river, and he praised this saint very highly. The people then became naturally anxious to know more about this saint. There was a parrot who was listening to the talk, or you might say a slave, hearing this conversation about the sage that had come to the town. This parrot that was confined in the cage, or this slave asked gentleman who was talking about the sage, to go to the sage on behalf of this imprisoned parrot or enslaved person, and ask him to tell certain means of escape for this confined bird or enslaved person. Well, the gentleman, who had first interviewed the great saint, went to him at the time when he was bathing in the river, and put him this question, "How could that bird, parrot, or say, that particular person, confined in a cage, be released? How could he be released? Just when the question was put, the sage was seen to be carried off by the torrent; he was observed by the people of the town as dead. The people who were witnessing this state of the sage were astonished, and they rebuked the person who put this message or who conveyed this message from the parrot or from the slave. The people thought that the saint was fainting or was swooning through pity for the imprisoned parrot, or through sympathy for the bound slave. The saint did not recover that day, so it appeared. Well, next day, when the meeting was held again at the place where the encaged bird was, the parrot, or you might say, the slave asked the gentleman who had interviewed the saint, whether the parrot's message had been conveyed, and added that he was sorry

to convey the message from such a wretched fellow as the encaged bird, or from such a sorry person as the bound slave. The parrot or the slave inquired why he was sorry. Then the gentleman said that just when the message was conveyed, the sage fainted away. And all the people were wondering, were astonished, what all this meant. But the parrot or the slave explained the whole secret. The parrot or you might say, the slave was not intelligent, but immediately after hearing that, the parrot fainted. He fainted and was dead to all intents and purposes. There the bystanders were surprised, lo, this must be a strange message, which had caused the death of two. When the message was conveyed to the saint, the saint died, and when the message was repeated to the parrot or the slave, the slave died. Do you know what happened next? When the bystanders saw that the parrot was dead, they thought it no longer worth while to keep the parrot imprisoned. They opened the cage, and immediately the parrot flew out and said, 'O people, O audience, who gather here every day to hear the sacred Scriptures, you do not know how realization, salvation, inspiration is to be achieved. I have learnt it today from the answer to my message that I received from that saint. The saint did not faint, the saint as it were answered my message; the saint by fainting, by falling in swoon, told me the way to realization. The path to salvation, the way to realization is apparent death, that and nothing else, crucifixion and nothing else, there is no other way to inspiration. The way to realization is getting above the body, rising to that state spiritually, rising to the state of inner salvation, where the body is as it were dead, where the small personality is conscious less, is altogether lost, is entirely left behind, that is the way of Life.

MORAL: - The way to realization is to rise above the body into the real Self, or to lose consciousness of the little self.

THE LIGHT THAT NEVER GOES OUT

JAMES ALLEN

Amid the multitude of conflicting opinions and theories, and caught in the struggle for existence whither shall the confused truth-seeker turn, to find the path that leads to peace unending? To what refuge shall he fly from the uncertainties and sorrows of change?

Will he find peace in pleasure? Pleasure has its place, and in its place, it is good; but as an end, a safe refuge, it affords no shelter, and he who seeks it as such, does but increase the anguish of life; for, what is more empty than the heart that seeks satisfaction is so ephemeral a thing? There is therefore no abiding refuge in pleasure.

Will he find peace in wealth and worldly success? Wealth and worldly success have their place, but they are fickle and uncertain possessions, and he who seeks them for himself, alone, will be burdened with many anxieties and cares; and when the storms of adversity sweep over his glittering yet frail habitation, he will find himself helpless and exposed. But even, should he maintain such possessions throughout life, what satisfaction will they afford him in the hour of death? There is no abiding refuge in wealth and worldly success.

Will he find peace in health? Health has its place, and it should not be thrown away or despised but it belongs to the body which is destined for dissolution, and is therefore perishable. Even should health be maintained for a hundred years, the time will come when the physical energies will decline, and debility and decay will overtake them. There is no abiding refuge in loved ones.

Will he find peace in this scripture or that? Scriptures fill an important place. As a guide it is good; but it cannot be a refuge, for one may know the scripture by heart, and yet be in sore conflict and unrest. The theories of men are subject to successive changes,

and no limit can be set to the variety of textual interpretations. There is no abiding refuge in Scripture.

Will he find rest in this teacher or that? The teacher has his place, and as an instructor he renders good service but teachers are numerous, and their differences are many; though one may regard his particular teacher as in possession of Truth, that teacher will one day be taken from him. There is no abiding refuge in a teacher.

Will he find peace in solitude? Solitude is good and necessary in its place; but he who courts it as a lasting refuge, will be like one perishing of thirst in a waterless desert. He will escape men and turmoil of the city, but he will not escape himself and the unrest of his heart. There is no abiding rest in solitude.

If, then, the seeker can find no refuge in pleasure, in success, in health, in friends, in scripture, in the teacher, or in solitude, whither shall he turn to find that sanctuary which shall afford abiding peace?

Let him take refuge in righteousness; let him fly to the sanctuary of a purified heart. Let him enter the pathway of a blameless, stainless life, and walk meekly and patiently until it brings him to the internal temple of Truth in his own heart.

He who has taken refuge in Truth, even in the habitation of a wise understanding, and a loving and a steadfast heart, is the same whether in pleasure or pain; wealth or poverty; success or failure; health or sickness; with friends or without; in solitude or noisy haunts; and he independent of bibles and teachers, for, the Spirit of Truth instructs him. He perceives without fear or sorrow, the change and decay which are in all things. He has found peace; he has entered the abiding sanctuary; he knows the Light that will never go out.



THOUGHTS ON THE VEDAS AND UPANISHADS

SWAMI VIVEKANANDA

The Vedic sacrificial altar was the origin of Geometry.

The Invocation of the Devas, or bright ones, was the basis of worship. The idea is that one invoked is helped and helps.

Hymns are not only words of praise but words of power, being pronounced with the right attitude of mind.

Heavens are only other states of existence with added senses and heightened powers.

All higher bodies also are subject to disintegration as is the physical. Death comes to all forms of bodies in this and other lives. Devas are also mortal and can only give enjoyment.

Behind all Devas there is the Unit Being-God, as behind this body there is something higher that feels and sees.

The powers of creation, preservation, and destruction of the Universe, and the attributes such as omnipresence, omniscience, and omnipotence, make God of gods.

"Hear ye children of Immortality! Hear ye Devas who live in higher spheres!" (Shvetasvatara, II, 5), "I have found out a ray beyond all darkness, beyond all doubt. I have found the Ancient One." (ibid. III. 8). The way to this is contained in the Upanishads.

On earth we die. In heaven we die. In the highest heaven we die. It is only when we reach God that we attain life and become immortal.

The Upanishads treat of this alone. The path of the Upanishads is the pure path. Many manners, customs, and local allusions cannot be understood today. Through them, however, truth becomes clear. Heavens and Earth are all thrown off in order to come to Light.

The Upanishads declare:

"He the Lord has interpenetrated the universe. It is all His."

"He the Omnipresent, the One without a second, the One without a body, pure, the great poet of the universe, whose metre is the sun and stars, is giving to each what he deserves." (Isha Upanishad, 8, adapted)

"They are groping in utter darkness who try to reach the Light by ceremonials. And they who think this nature is all are in darkness. They who wish to come out of nature through this thought are groping in still deeper darkness." (Isha, 9).

Are then ceremonials bad? No, they will benefit those who are coming on.

In one of the Upanishads (i.e., Katha) this question is asked by Nachiketa, a youth: "Some say of a dead man, he is gone; others, he is still living. You are Yama, Death. You know the truth; do answer me." Yama replies, "Even the Devas, many of them, know not- much less men. Boy, do not ask of me this answer." But Nachiketa persists. Yama again replies, "The enjoyments of the gods, even these I offer you. Do not insist upon your query." But Nachiketa was firm as a rock. Then the god of death said, "My boy, you have declined, for the third time, wealth, power, long life, fame, family. You are brave enough to ask the highest truth. I will teach you. There are two ways, one of truth, one of enjoyment. You have chosen the former."

Now note here the conditions of imparting the truth. First, the purity- a boy, a pure, unclouded soul, asking the secret of the universe. Second, that he must take truth for truth's sake alone.

Until the truth has come through one who has had realization, from one who has perceived it himself, it cannot become fruitful.

Books cannot give it; arguments cannot establish it. Truth comes unto him who knows the secret of it.

After you have received it, be quiet. Be not ruffled by vain argument. Come to your own realization. You alone can do it.

Neither happiness nor misery, vice nor virtue, knowledge nor non-knowledge is it. You must realize it. How can I describe it to you?

He who cries out with his whole heart, "O Lord, I want but Thee". to him the Lord reveals Himself. Be pure, be calm; the mind when ruffled cannot reflect the Lord.

"He whom the Vedas declare, He, to reach whom, we serve with prayer and sacrifice, Om is the sacred name of that indescribable One. This word is the holiest of all words. He who knows the secret of this word receives that which he desires." Take refuge in this word. Whosoever takes refuge in this word, to him the way opens.



- ★ The moth is happy when consumed by the light. The spiritually-minded are happy when they bear witness to the Beloved by pain and suffering: and they gladly die many a death for Him.
- ★ Look at yon tree! Stone after stone is flung at it. What does the tree give in return? Fruits or flowers! Does a man hurt thee? Give him the healing of your love!
- ★ To meditate is to navigate. Each day be thou a navigator, and each day discover a new region of the Light within thy soul. The Infinite Universe is within thee!
- ★ I believe that all jivas(creatures) are one in the Eternal One. And whoever kills a creature hurts the Eternal Heart.

T.L. VASWANI

A Test of Faith

PARAMAHAMSA YOGANANDA

I will tell you a story about Divine Mother and an experience I had with Her. On the grounds of Self-Realization Fellowship headquarters there is a small wishing well of cast concrete. Shortly after its purchase I was helping the boys to move it into place. The well accidentally slipped and fell with all its terrific weight on my foot. There was terrible pain and much swelling in the foot, which seemed completely mashed. I was carried to my room. My friends wanted to call a doctor.

"If Divine Mother tells me to see a doctor," I said, "I will go to one. If she does not, I won't go."

I waited, hoping to feel inwardly what Her wish might be. Day by day the pain in my leg became almost unbearable; there was no sign from the Divine Mother.

The following Sunday, I had a large class to teach. It seemed that I would have to be carried to the platform. I could not get my foot into a shoe. Satan tempted me that Sunday, saying, "Why don't you pray to be healed?" but to pray would have been to doubt. Divine Mother knew my plight, and I was willing to abide by Her wish.

"I am not going to pray," I said. "The Mother knows what is wrong with me." Inwardly I vowed my unconditional surrender to Her: "Whether sunk beneath the wave of death or moving in the oceanic waves of life, I am with Thee evermore."

"Look at these people," Satan spoken again. "They will all laugh at you. They have never seen you sick before, and now they will see you with an injured foot."

"I don't care." Once you have Divine Mother's love, neither praise nor blame can touch you.

I was limping along toward the platform where I was to speak, when inadvertently I slipped on the threshold; my injured foot was badly twisted. So great was the pain, I felt as if every bone in it had splintered. But the moment I stepped forward again the terrible swelling collapsed suddenly, all pain gone, I was able to slip my foot into a shoe.

That was one of the greatest demonstrations of the power of love that I have ever experienced. I walked as if nothing had ever been wrong with my foot. Needless to say, I was thrilled- not because of the healing, but because of the Divine Presence. She wanted to see if I would pray for a healing. Had I prayed, perhaps in due course of time the injured foot would have a natural recovery; but I would not have had that all-assuring divine experience.

Another time, in Palm Springs, I was singing to the Divine Mother: "Mother, I give You my soul call. You can't remain hidden anymore! Come out of the silent sky, come out of my cave of silence." Suddenly She appeared! I saw Her in the stones, the palms, everywhere! God has no form, but to please a devotee He can take any form that devotee desires. You have no idea how wonderful the Divine Mother is; how great She is; how loving She is!

There is no greater experience than to feel and know that the Cosmic Mother is with you. Watch for the presence of the Mother, because She will look after you in every way, whether your trouble is sorrow, pain, or sickness. Pray to God as the Divine Mother when you crave solace, and when you seek wisdom pray to God as the Divine Father.

Mothers, do not limit to your child alone the all-forgiving love you bestow on him. Give to everyone the love and understanding of the Divine Mother, and you will have no longer by the limitations

of an earthly mother's love; you too will be a divine mother. When you truly say, "I feel as a mother to all mankind," you will no longer see others as strangers; you will recognize and love all children of the world as your own. All forms of human love, in the perfect state, are encased in the love of God.

Judge yourself no more a sinner; cast your wrong habits and pray, "Mother, I am Thy child. Reveal Thyself!" if you send this appeal to God as the Divine Mother night and morning unceasingly, She will manifest Herself unto you.

Let us give thanks to God, and pray for His blessing on all mothers, that they be enabled to manifest His qualities.

May all the sons and daughters of the world be filled with that motherly affection which is the reflection of the Divine Mother's unconditional love; and may they give that unconditional motherly love to one another, that we have peace and heaven on earth.

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- ★ Gently descends the dew upon the flower. So gently descends the grace of God upon the heart. And desires die and spontaneity awakes. The man is reborn.
 - ★ The KRISHNA-bhakta is aspiration filled. His heart is parched with thirst. And the longing in him grows that he may pass away and perish at the Lotus-feet of the Lord. Such a Krishna-bhakta may I aspire to be.
 - ★ BRAHMA NIRVANA? Why seekest it thou afar? Not in a jungle, not on a mountain top is the mukti! Not in telling the beads or in ringing the temple-bells is thy salvation, O son of the Soul! Krishna tended the cows. The Pandavas tilled the soil. There too, is the treasure thou seekest. Thy mukti is in bondage of service!

T.L. VASWANI

Angels wait on the Masters of Mind

SWAMI OMKAR

It is easy to abstain from every kind of food and drink, but alas, how difficult it is to abstain from every kind of imagination and to control the mind from its crowding thoughts of various forms.

Last night I was disturbed by the rush of continuous thoughts, not harmful or dangerous in themselves but average or commonplace thoughts passing in endless succession. Yet thoughts are thoughts, as chains are chains, whether they are forged of iron or of gold. They fetter and drag the mind away from concentration.

What shall we do, when one's unity of life and solidarity is dissipated on useless and wandering thoughts that lead to nowhere? One way is to let go of all control and wait for the tempest to calm itself. Simply introspect, marking all the thoughts that sweep through your mind. Remain the subject or Witness of them. But this is not so easy, if done has not enough control to remain thus. Nevertheless, it is worth trying and helpful if one succeeds. The next best way by far, is to insist upon beholding and recognizing the Presence of God everywhere and in everything and especially in the things towards which the mind is ceaselessly wandering.

When once we realize with the firm conviction that all is God, not theoretically alone, but practically the mind ceases to fly and flutter and finally gets itself settled in the all-pervading Truth, wherein it is all One and the same Presence.

This is the happy, blessed state to attain, for which Kings have abdicated their thrones, and men in the East and West have renounced the worship of mammon. The summit of this realization was attained by Krishna, Christ, Buddha and other saviours of humanity, and they have set an example to us, so luminous, that we may also walk in their sacred foot-prints.

As for my fasting, it is glorious and wonderful. I am feeling stronger day by day in every way, physically, mentally and spiritually. Silence helps me immensely. Fasting and silence are the imperishable mines of wealth for all seekers of Peace. May He be praised for all His blessings! If there is anything most pathetic in this world it is to see the sad and helpless state of a man who is a slave of the senses, restlessly suffering day and night with numberless desires. His desires will not allow him either rest or sleep. Desire alone is the root cause of all physical and mental diseases.

It is wonderful to desire the Highest. But unfortunately, how very few and rare are those blessed souls who are living only for the Essential and Eternal Truth! All are desiring only the enchanting things of phenomena, ceaselessly running after some name or form.

It has been said that devils will be dancing always around the man who is full of selfish desires, laughing and pitying his restless and forlorn state. Verily, he is to be pitied for, being a child of God and an image of Him, he forgets His imperishable wealth of Divinity, the Substance, and runs after the dark shadows of the changing world.

One, who begs, never gets anything especially in the spiritual life. Verily, begging is death and only giving and sharing is life! Hence one must be anxious not to beg or endeavor to accumulate as much wealth as possible, from everyone in the world, but to give and pour out, all that he has on suffering creation. It is wonderful to be ever in the attitude of a giver of Peace, Joy and Love!

Hence, we read in scriptures, that Angels stand waiting on the masters of mind. They are waiting to be serviceable and to fulfill the slightest wish of such realized souls. How strange and paradoxical is life in this world? So long as we are filled with desires- selfish desires, devils will be dancing around us. When

once we shun the desires and rise above the little self, Angels will be waiting upon us.

It once happened that the minister of a certain kingdom was engaged in various kinds of worship to amass untold wealth. He prayed for the same, to all the deities in all the temples and churches. He excavated all the mines and places where he hoped to find riches. He meditated in the burning ground, invoking the favor of entities to bless him with wealth but all in vain. He worshipped all the gods and goddesses and even Lakshmi, the Goddess of wealth to bless him with his heart's desire- the result was only disappointment and sorrow.

Finally feeling disgusted with his life of disappointment and failure he renounced the world and all his desires and was retiring into the forest. Then lo! And behold- Lakshmi the goddess of wealth was following the minister. She begged him to accept all the wealth he wanted, but he refused her offer saying "So long as I prayed day and night and worshipped everywhere you did not come to me. When I renounced the world, you offer me all your wealth." Lakshmi smiled and replied, "So long as you were praying and worshipping, you yourself stood in the way of your desires-filled with selfishness and ignorance. Since you renounced the self now, I am at your service, waiting to serve you."

How true are the words that angels are ever ready seeking the blessed privilege of serving the masters of mind. So let us master our restless minds, to be ever restful in God. Verily in knowing Him we will be able to know everything. In having Him we have everything. Our selfless desires will be fulfilled. Our life will be complete.

May we all be blessed with that Completeness or Fulness of Peace, which is the Divine Heritage of all the fully self-controlled masters of mind.

Great are they who do His will,
Their pure behests angels fulfill,
And ring from out their hearts ajar,
The temple-bells of joy afar,
Then may our hearts be free of taints,
Share company of God and Saints,
For verily, masters of the mind,
Enjoy such Grace and mercy kind.

May Peace be unto all!

Om! Om! Om!



- ★ From whatsoever angle, Ramdas looks at the world, he finds nothing wrong anywhere. Everything is as it should be. Because one Truth pervades everywhere- one life has revealed itself in infinite forms. So, you are all children of that Truth- that Life- nay you are yourself the Truth- the Life.
- ★ The world is a world at all times. The playful nature of it in which every kind of creature and event exists is as it should be. What is needed is a change within you, by which you open your true sight, and look upon the world as a Lila of the Lord. This state is attained by merging your relative existence into God's absolute being. Ceaseless remembrance of the Lord is the way.
- ★ Love begets love. Love is life, love is Truth. The highest attainment is love, the loftiest goal is love.

SWAMI RAMDAS

Denunciation of All Objects that Obstruct Self-realization- YOGA VASISHTA

SWAMI JYOTIR MAYA NANDA

In the absence of reason and reflection, the objects of the world appear enchanting. There is nothing in this vast world that can promote peace and satisfaction in the mind.

Childhood is spent in various sports. There is no possibility for the mind to acquire peace and stillness. Then with the advent of youth, the mind, like a deer, is caught by the trap of passion. Old age renders the body dilapidated. Thus, the mind is never at rest in this vain expansion of life.

The lotus of the body withers away as the frost of old age overpowers it. The bee of Prana (vital energy) leaves the body, and the stream of the world dries up for the departing soul.

Ripening in time, this body is relished by death. All objects of the world must change and perish in course of time.

The impetuous stream of craving flows on in this world. It continues to devour numerous objects, rooting out the trees of contentment that grow by its banks. Craving knows no fulfillment or satisfaction.

This boat of the physical body is on the verge of sinking in the ocean of the world-process. The five senses are like whales which aid the sinking of the boat. Seated in this boat, the soul is without rest or peace.

Desire grows in the human heart like a mighty tree entwined by the creeper of craving. The mind continues to wander on its branches like a fickle monkey, with increasing discontent and restlessness.

O Sage, those great men are who are unaffected by adversaries, who are not deluded by the apparent charms of the world, whose

minds are free from egoism, and whose hearts are untainted by the evil of passion.

When I consider true heroism, even the perspective of attaining victory over an ocean of inimical soldiers does not seem to be heroic. I consider him a true hero who can cross this ocean of the world-process by conquering the senses, and destroying the root enemy, ignorance.

No action of the man can bring about the destruction of ignorance. I do not see the acquisition of peace through the performance of various actions. Even the fruits of righteous actions are perishable.

Those great men who fill this earth with their glory, who pervade the directions by their valor, and fulfill the needs of the needy; those who are endowed with endurance, humility, generosity and are blessed with prosperity, are difficult to find. (But even such conditions of prosperity gained by meritorious works must perish).

During the fructification of good karmas, prosperous conditions rush to a person, as if from nowhere. In the same way, during the fructification of evil karmas, adversities fall on him like lightening flashes from the open sky.

It is due to delusion that a human being continues to cherish his imperishable relationships in the form of sons, wife, and wealth as the basis for happiness. With the advent of death, these loving relationships exist in vain. They work as poison by creating painful impressions in the mind.

That gain is true gain which, having been attained, is not lost again. But that which is gained only to be lost, is an illusion of which the mind must beware. The objects of the world are like baits waiting to entangle the fish of the soul.

The mind of a person is constantly involved in thoughts such as these: "This work must be performed now. That work must be completed in the future. I should not have done a particular work in the past." All this involvement is in vain. All these works are

directed towards the attainment of the perishable pleasures of the world.

Like old leaves falling from a tree, and new leaves taking their place, the souls continue to leave old bodies in order to reincarnate in new ones. Those who lack wisdom must continue to revolve in the cycle of birth and death.

Alas, only the dull-witted can find rest in this perishable world without working for the true purpose of their existence through the service of Sages and Saints. They are able to enter a joyous sleep due to their intense ignorance. But how can a reflective person rest in peace without serving the true cause of his existence?

A person has hardly removed the impediments to pleasure from his way and has hardly encountered a shower of prosperity, when he sees Death waiting at his door for the termination of his life.

Like waves rising and falling in the vast ocean, so people are born to die, and die to be reborn. The waves rise and fall endlessly, and we do not know why.

Thousands of people gather at a fair or at a pilgrimage, but eventually they must separate from each other. In the same way, this world is an accidental gathering of souls at a passing fair.

Like lamps that go out when they use up their oil, so are human lives- kindled by the flame of desire, and subsisting on the oil of attachments. There is nothing substantial in this evanescent world.

Just as a tree that once offered cooling shade and nectarine fruits is cruelly cut down by the axes of the woodcutters, so too the life of a man, in spite of his gracious acts and benevolent qualities, is cut down by the cruel axe of death.

The development of attachment towards loved ones is like coming in contact with a poisonous tree. Though pleasing in the beginning,

the poison continues to affect the very bloodstream of a person, causing him to faint and to die in course of time.

There is no aspect of the world which is not defective. There is no direction that is not caught in the fire of misery. There is no being that is not subject to death. There is no action that is not tinged with evil.

This world of "enjoyment" is sustained by a series of modifications. All trees are nothing but wood. All human bodies are nothing but flesh and blood. All objects are modifications of Maya (cosmic illusion). There is nothing substantial or real in this world.

The five basic elements go to evolve diverse objects of pleasure for the ignorance-ridden minds of men. There is nothing unique in this world.

Veiled by the illusion of attachments, the mind of a person is unable to understand the nature of the Divine Self. How can he constantly meditate upon the Self?

Engrossed in grazing upon green grass, a goat accidentally falls from a high peak to his ruin. In the same way, engrossed in the pursuit of the objects of desire, human beings fall into the depths of misery and grief.

Most people are like trees growing in dark pits. Their leaves, flowers, fruits and shade are confined to a limited area. Others are not benefitted by their existence. Growing within the confines of their selfish mind, they exercise their talents, wealth, and resources for their own egoistic satisfaction. Thus, they are unable to develop knowledge, humility, and other spiritual qualities.

In this dream-like world, men who are attached to perishable objects are seen everywhere. But those who are endowed with discrimination and dispassion are rarely found.



The Right Way of Renunciation

(An Old Lady Wanted to Retire)

SWAMI RAMA TIRTHA

An old lady came to a saint and asked if it was advisable for her to leave her house and her family, and to retire to Brindaban (in India), where Krishna was born. Was it advisable for her to break her family ties, and sever all her relation with each and all and retire to that lovely city, Brindaban, the Jerusalem of India?

This lady had her grandson with her. The sage replied, "See please, mark please, what is it that looks into your eyes through the eyes of your grandson? What force, what energy, what Divinity is it that looks at you from every pore of the body of this child? The lady said, "It must be God. In this dear little baby, there is no thought of temptation or wickedness. This dear little baby is innocent and pure. When he cries, in his wailing is the voice of God and nothing else." Again, the sage said, "When you go to Brindaban, you shall have to cling to the one image of Krishna. There in the Jerusalem of India, and there in that image of Divinity, you must worship the Divinity. Is not the body of the child just as good as an image of Krishna as the image you shall have to see in that Jerusalem of India?" The lady was surprised a little; and after thinking and reflecting, she came to the conclusion that she might just as well worship Krishna through the body of this child by regarding this child as the incarnation of Krishna. For God is that looks through the eyes of the child; God it is that gives the child its power; God it is that works through the ears of the child; God it is that makes the child's hair grow; God it is that works through every pore of his body; it is Divinity.

According to the direction of the saint, she must no longer regard the child as her grandson, or look upon him as related to her in any way, but must regard him as God, and thus break all family and worldly ties. The only tie should be the tie of Godliness or Godhead. This is the way to renunciation.

Renunciation does not mean ascetism. Renunciation means making everything holy. Renouncing the child does not mean giving up all connection with the child but thinking the child, the grandson, to be God. Realizing the Divinity in each and all; this is renunciation according to Vedanta. Vedanta asks you to give up your wife or your husband and other relations. Vedanta says, "Give up the wife, as related to you, give up the wife as wife, but realize the true Self, the Divinity within her. Give up the enemy as the enemy, see only the God in the enemy; give up the friend as a friend, but realize the Godliness or Godhead in the friend."

Renounce the selfish, personal ties; see the Godliness in each and all. See the Divinity in each and all. This is what the Hindu Scriptures enjoin upon every husband and every wife to live.

MORAL: - The right way of renunciation is to give up not the persons and things themselves but the personal relations with them and to realize the Divinity or God in each and all.



- ★ It has been revealed to me that there exists an ocean of Consciousness without limit. From it comes all things of the relative plane, and in it they merge again. These waves arising from the great Ocean merge again in the Great Ocean. I have clearly perceived all these things.
- ★ As a lamp does not burn without oil, so a man cannot live without God.
- ★ The world contains a mixture of truth and untruth. Discard the untruth and take the truth. Even those engaged in worldly activities, such as office work or business, should hold to the truth. Truthfulness alone is the spiritual discipline in the Kaliyuga. Dwell in the truth and you will certainly realize God. .

SRI RAMAKRISHNA PARAMAHAMSA

VEDANTA IS THE MEANS- PRAMAANA-FOR SELF-KNOWLEDGE - SWAMI DAYANANDA

The self, *aatmaa*, is it known or unknown to you? *Aatmaa* is neither known nor is it unknown to me. I know very well that I am, I exist; but I do not know that I am what I want to be. I do not know that I am the whole, the cause of everything. Moreover, there is no way of knowing it through the five means of knowledge that I am endowed with.; it is impossible. Therefore, *aatmaa* becomes the subject matter of the Veda. Veda, the *Shabda*, is a *pramaana* for this self-knowledge, and that is called Vedanta. All other means and ends, *sadhana-saadhyas*, form the *karma-kanda*, the first portion of the Veda. The last portion, *jnana kanda*, is Vedanta whose subject matter is self-knowledge.

Vedanta is a means of knowledge, in the form of words, to reveal the self. Once it is a means of knowledge, *pramaana*, then its validity cannot be proved without using it. For example, my eyes which are a means of knowledge can prove they see only when I open them and see. There is no other way of finding out except by using the eyes. I see therefore my eyes work. So, the validity of a means of knowledge is by employing the means and seeing whether it works.

Once you understand that Vedanta is a means of knowledge, then you need to employ that means of knowledge and see if it works. There is nothing you can do or say against it. You have to expose yourself to the teaching and see whether it is valid. You are the subject matter, and what it says you have to see if it is true. When you say Vedanta is a means of knowledge then it is talking about you. You are already an existing person, who is known wrongly but not totally unknown, like heaven of which you know nothing about.

The knowledge Vedanta gives about you should not, in anyway, contradict your experiences. What Vedanta says is *abaadhitam*, not subject to negation. What we mean by the word knowledge is that it should stand scrutiny and it cannot be negated. After enquiry, knowledge should stand, untouched, unscathed; this is called

abaadhitam jnaanam. Since it is immediate knowledge, it is not something that is to be speculated upon. There is no question of believing here; it is a question of knowing. Where knowledge is involved, it has to refute all objections. All objections should fall apart and what is revealed by Vedanta remains untouched. A *pramaana*, especially *sabda pramaana* has the characteristic of revealing something which is useful to me and which cannot be contradicted, *pramaanasya abaadhita anadhigata phalavatardha bodhakatvam*. Vedanta fulfills the definition and therefore is *pramaana*.

Vedanta means that which is at the end, the last portion of the Vedas; it is a positional word. It is called *Upanishad*. The subject matter of Vedanta is self-knowledge that removes all notions of limitations of the self. Let us look at the meaning of the word *Upanishad*. *Sad* is the root, *upa* and *ni* are prefixes. There are three meanings for the word *sad*, *visharati*, *avasaadayati*, and *gamayati*. *Visharati* means that which wears out; *avasaadayati*, that which puts an end to, and *gamayati*, that which makes you reach or makes you know. That which does all this, is denoted by '*upani*.' *Upa* the prefix means something very near. What you wish to accomplish is *moksha*, the fullness, limitlessness, freedom from time, that is freedom from death, and this is not far away from you; it is you. There cannot be anything nearer than you. *Ni* stands for *nischaya jnaanam*, well-ascertained knowledge. So *upani* means well-ascertained self-knowledge. This knowledge *visharati*, wears out, removes, *anarthavraataan*, all that you do not wish to have. Everything that was superimposed upon you because of self-ignorance goes away in the wake of self-knowledge. Not only are *anarthas* removed, the cause of the *anarthas*, which is self-ignorance, also goes away. Positively speaking *brahma gamayati*; it makes you recognize that you are limitless, you are the whole, you are Brahman. *Upanishad* means well-ascertained self-knowledge along with its result, *moksha*. So, the subject matter of Vedanta is *Upanishad*.

Vedanta, the text, is called *Upanishad*, just as a book is referred by its content. A book with the subject matter of Indian geography is called

Indian geography or Indian history or world history and so on. World history is not the book. The book has the subject matter of world history. Similarly, the book is not *Upanishad*; it has the subject matter of *Upanishad*. In the tradition ten *Upanishads* are thoroughly studied since *bhashyakara Shankara* has commented upon them. They are *Isa*, *Kena*, *Katha*, *Prashna*, *Mundaka*, *Maandukya*, *Taittiriya*, *Aitereya*, *Chaandogya* and the *Brihadaraanyaka*.

Now that I have the means of knowledge in the form of words, which reveals the nature of myself, what should I do? I have to learn from the *Upanishad* book. If I have to learn about myself from this book then all I need is knowledge of the language in which the book is written and presented. Alternatively, I have to get the translation and read the book.



- ★ Share the fruits of thy work with the poor. Be not like those who prey upon the poor, paying them low wages.
- ★ More important than the fasting of the body is the fasting of the heart, i.e., abstention from desire. More helpful spiritually, than abstention from food is abstention from sinful desire. And when you save time by fasting, you give more time to prayer and to reading of the holy words of holy men. So are you drawn nearer and nearer to God.
- ★ The moth is happy when consumed by the light. The spiritually-minded are happy when they bear witness to the Beloved by pain and suffering: and they gladly die many a death for Him.
- ★ Look at yon tree! Stone after stone is flung at it. What does the tree give in return? Fruits or flowers! Does a man hurt thee? Give him the healing of your love!
- ★ To meditate is to navigate. Each day be thou a navigator, and each day discover a new region of the Light within thy soul. The Infinite Universe is within thee!

T.L. VASWANI

ASHRAM NEWS

Mother Ashram:

2-10-2023: Mahatma Gandhiji's Jayanti was celebrated by Ashramites.

13-10-2023: Pujya Sri Jnaneswari Mataji's 94th Birthday was celebrated by the Ashramites and other devotees with utmost devotion and after Paduka Puja to Pujya Sri Swami Omkarji, Pujya Mataji graced the devotees with Darshan. Rama Naama Sankirtan was rendered with great devotion by Abhinava Lavakusulu from Hyderabad. In the evening many speakers eulogised the saintly qualities of Pujya Mataji.

Sarannavarathrulu were celebrated at the Mother Asram and our branches at Visakhapatnam and Kakinada from 15th to 23rd October with Special Pujas on all the nine days with the divine blessings of Pujya Sri Omkar Swamiji and Pujya Sri Jnaneswari Mataji.

31-10-2023 to 7-11-2023: Swamini Chandrananda (Anandashram) conducted Sadhana Shibiram) in our Mother Ashram.

2-10-2023: Mahatma Gandhiji's Jayanti was celebrated by Ashramites.

25-10-2023: Sri Swami Omkar Hospital (Sri Santi Ashram) has been expanded with more beds and better infrastructural facilities for the benefit of Patients and the new Hospital Building was inaugurated by Hon.ble Parvata Sri Poorna Chandra Prasad, M.L.A.,Prattipadu and Hon.ble Smt. Vanga Viswanath, M.P., Kakinada. The event was organised under the guidance of Swamini Vinamrananda Saraswati and Swamini Saradananda Saraswati. Sri Matta Satyanarayana, General Secretary, Sri Santi Ashram and elders of our Ashram participated in this event.

Kotagiri Branch:

The first five rank holders in Xth standard Board examinations for the year 2022-23 were congratulated by the management for their meritorious and commendable performance and we are

grateful to KCET for the constant financial support rendered by them in extending cash awards as mentioned below:

School Toppers :

I Rank	Charmi M	478/500	Rs. 30000/-
II Rank	Monisha Kumari Rokaya J	477/500	Rs. 25000/-
III Rank	Varshini G	476/500	Rs. 20000/-

Harini B and Navya L shared the IV rank securing 475/500 each and received a cash award of Rs.12500/ each.

All the teachers were given a warm reception on Teachers' day, the 5th of September with kungumam , flowers and sandalwood.

We are proud to stay that under 17 Volley ball girls team was selected for the state level tournament to be held in the month of November.

The school has arranged a tour to Cochin and Munnar from the 28th of September to 2nd of October. 75 students accompanied by 25 teachers have taken up the trip. The tour party returned after a memorable trip to Cochi, Alleppy and Munnar. The annual inspection of the school was conducted by Mr. Parthasarathy, DEO on the 5th October and he expressed satisfaction at the way the school activities are conducted and appreciated the efforts of the teachers Children's Day was celebrated on 14th November and School children were present in colourful costumes and greetings were exchanged.

Taekwondo match was held in our school auditorium on the 22nd for Girls and on 27th for boys by Bharatiyar Day Sports and Republic Day Sports, Ooty. Our School won the following medals.

Under 14 Boys: Madesh, Vishal, Nithesh Kumar, Yaswin S, Yaswin P, Pravishan, Sri Sasthu won the Gold Medals.

Under 17 Boys: Logesh, Kanishkar, Kanish, Roshan won the Gold Medals.

Under 14 Girls: Sweetha, Ananya, Devadharshini, Thanishka, Gobika, Anusha and Shylu won the Gold Medals while Mrithika Shyni won the Silver Medal.

Under 17 Girls: Dhanya, Nandhini and Mythili won the Gold Medals.

28 of our students took part in the various competitions held at Vivekananda Memorial Matriculation School, M Palada on 29th November and won 10 prizes in English elocution, Tamil Recitation and English Essay writing.

Mr G Vijayakumar, Retired Director Treasuries and Accounts and a good friend of our Correspondent Sri P. Saibaba addressed the staff and rendered a motivational speech and taught the mantra ABC (Always Be Cheerful).

OBITUARIES

★ With profound regret we inform the sad and sudden demise of Smt. Dasari Sesharatnam Garu w/o Late Dasari Raja Rao Garu on 27-11-2023 in the Mother Ashram. She was living in the Ashram for the last 30 years and has been generously donating money for various developmental activities taken up by the Ashram from time to time. Her contribution for the construction of Vasavi Sadan for the comfortable stay of visitors from far and near is immense. She has funded the Old aged home's renovation to make the rooms more comfortable to the inmates. She has left the remainder of her assets for the use by the Ashram. She was an active member of the General Body in which she was giving valuable suggestions in the overall interest of the Ashram and its inmates. Ashramites recited Maha Mrityunjaya Mantram for her soul to rest in Peace.

★ With a deep of sense of regret we have to inform the sad demise of Sri Kusumanchi Rameswara Rao Garu(Tuni) on 5-12-2023. He has been member of the Managing Committee till the end. For his Spiritual Sadhana, he built a Kutir in the Ashram premises. Ashramites held prayers wishing his soul to rest in peace. Ashramites expressed their condolences to the members of the bereaved family.

APPEAL FOR SUBSCRIBERS OF PEACE MAGAZINE

Peace Magazine is a quarterly magazine published by Sri Santhi Ashram.

Rates of Subscription : Yearly Rs. 100/. Lifetime Subscription: Rs. 1000/ (for a duration of 12 years from the date of Subscription)

The subscriptions may be paid in cash at the Ashram Office or by M.O. or D.D. For online subscription the bank details are : Sri Santi Ashram, SBI, Kathipudi Branch, A/C No. 11003309435. IFSC Code : SBIN0014774

Those who remit the amount by M.O. are requested to mention their complete address along with Phone No. at the place earmarked therein. Those who wish to renew subscription may remit the amount at least one month in advance to enable updation of our records.

Those who intend to send the amount by way of a Bank Draft may send it in favour of 'Sri Santhi Ashram' accompanied by a letter indicating subscriber's address for prompt delivery of the Magazine. Those who are interested in receiving the soft copy of the magazine may please provide their email address along with the subscription.

Ashram address : The Secretary, Sri Santhi Ashram (P.O.)
(Via) Sankhavaram - 533446 E.G.Dist A.P.

- ★ Love has been travelling since the beginning of time, but rarely does it achieve its final goal, the capacity to love all.
- ★ Truth is not only Eternal but also unlimited and infinite. It is the religion for all, irrespective of their caste, creed or nationality. In fact, it is great and glaring, and never sectarian. It is liberal. Other religions have all been founded by individuals. But this Sanatana Dharma is not based on the teachings of any one single person.

SWAMI RAMA TIRTHA

APPEAL

1. We, at the Mission of Peace, Sri Santi Ashram, Totapalli, East Godavari District, India, are glad to inform the devotees of Sri Santi Ashram worldwide, that, Ministry of Home Affairs, New Delhi, accorded approval for the registration of Ashram under the provisions of FOREIGN CONTRIBUTIONS (REGULATION) ACT, 2010
2. The Ministry of Home affairs, New Delhi, vide its letter bearing No. 0100019772018, dated 17-12-2019 approved registration and allocated the No. and the same is as hereunder: Registration No. 010170343
3. In view of the approval, our Ashram is now eligible to receive the contributions from the donors residing in foreign countries and in the currency of the respective country, Viz. US \$ or Euros etc.
4. In accordance with the guidelines of Home Ministry, we have opened a separate and exclusive account for receiving the contributions from foreign national and NRI's and the details are as hereunder :

Name of the account : The Mission of Peace
Name of the Bank : State Bank of India,
New Delhi Main Branch
Savings Bank account No. : 40127798428
SWIFT Code : SBININBB104
Address of Bank : State Bank of India, New Delhi Main
Branch, 11 Sansad Marg. New Delhi,
Pin Code - 110001. INDIA
E-mail ID of the Bank : fcra.00691@sbi.co.in

5. We, at the Ashram, Pujya Mataji and members of the Managing Committee, hereby request the devotees of Mission of Peace -Sri Santi Ashram to contribute liberally for the over all development of Ashram by remitting the amount to the above referred account.
6. The donors are requested to furnish their e-mail ID also and convey the details of the contributions to any of the following e-mail ID's to enable us to follow up and also keep you apprised of the utilization and developments arising therefrom.
srisanthiashram@gmail.com mattavvs07@gmail.com
adityamn07@gmail.com
7. The blessings of the Almighty God and those of Pujya Sri Swami Omkar and Pujya Sri Jnaneswari Mataji would always be showered upon you all.

For and on behalf of Santi Ashram
The Managing Committee

APPEAL FOR CONTRIBUTIONS / SUPPORT

Sri Santi Ashram is conducting various activities in the areas of educations, medical aid, poor feeding, running and maintaining a Goshala with more than one Hundred Cows and residential facilities to Vanaprastha seekers etc. To support these activities your generous contributions are welcome.

1. Feeding : a) for one day : Rs. 5000/- and above.

b) Privileged Donors : Rs. 25000 and above.

(Feeding done one day on a day of choice every year)

2. Educational Fund

3. Gosamrakshana Fund

4. Old Age Welfare Fund

5. Library Fund

6. General Fund

Donations to the Ashram are exempt from I.T. under Sec. 80(G) of I.T. Act

Donations may be addressed to :

The Secretary,

The Mission of Peace-Sri Santi Ashram

Via) Sankhavaram 533446, East Godavari District,

Andhra Pradesh, India, Ph. 7382009962

Email : srisanthiashram@gmail.com

Website : www. srisantiashram.org

- ★ The world can be compared to the tail of a dog always curly and you can never make it straight. So we can only do our best and leave the rest to God.
- ★ The sage looks at the phenomena of life, perched on the pedestal of his soul-poise and equanimity when misery and suffering face him, he realizes them as passing shadows which are not worth any attention.
- ★ Waste not the present moment. In it consists your supreme wealth. The present is your highest moment.

SWAMI OMKAR

Ashram Activities

1. Satsang and Meditation (Morning and Evening)
2. Multilingual Library having an extensive collection of Books on Religion, Philosophy, Puranas, Epics and those written by Various Mahatmas.
3. Promotion of Religious Harmony.
4. Balwadi, Upper Primary and high Schools.
5. School for the Hearing Impaired. (Visakhapatnam)
6. Children's Hostel for the economically challenged. (Thotapalli)
7. Children's Hostel for the Hearing Impaired. (Visakhapatnam)
8. journals - Santi (Telugu Monthly) Peace (English Quarterly)
9. Vanaprastha Home (Thotapalli)
10. Santi Vidyalaya Matriculation School. (Kotagiri)

Addresses of Santi Ashram Branches

Mother Ashram :

Santi Ashram,
Santi Ashram P.O.
(Via) Sankhavaram - 533 446
E.G.Dist., A.P.
Cell : 7382009962
Reception : 78158 90094
E-mail : srisanthiashram@gmail.com

Branch :

Santi Ashram
Lawson's Bay Colony, Peda Waltair,
Visakhapatnam - 5330017 A.P.
Ph: 0891-2538689

Branch :

Viswa Santi Kshetram
Kailasagiri
Visakhapatnam, A.P.

Branch :

Peace Centre
Darmona Road
Kotagiri 643217
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Branch :

Santi Ashram
Ashoknagar
Kakinada - 533 004
E.G.Dist., A.P.

Branch :

Santi Ashram
Stuvartpeta
Pithapuram - 533 450
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